

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

VOL. I.

NEW-YORK, SATURDAY, FEBRUARY 11, 1860.

NO. 13.

The Principia

Published Weekly, at 339 Pearl Street, (two doors above
Harpers' Buildings) New-York.

WILLIAM GOODSELL, Editor.

SAMUEL WILDE, Proprietor.

TERMS: One Dollar a year, in advance.

Direct business letters, with remittances, to

MELANCTHON B. WILLIAMS, Publishing Agent,

as above.

PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reform; the abolition of slaveholding, opium, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

EFFICACY OF PRAYER.

OBJECTIONS ANSWERED.

[The following has been in preparation, and waiting an opportunity for insertion, for some time. The subject is one of permanent importance.]

A subscriber, on the receipt of our first number, wrote us as follows:

"You ask us to pray for JOHN BROWN and his companions, and say that 'the earnest prayers of God's people may prevail with him.'"

"Will you, sometime, explain, prayer?"

"I don't understand it. May the earnest prayers of good people cause God to put a stop to cruelty, and at the same time, for the omission of those prayers, will he allow the cruelty to transpire?"

"Is an argument required with God in this case, before he will interpose?"

"Be kind enough, sometime, to explain."

R.

We are glad to receive questions of this character, from those who have doubts and difficulties on the subject. They evince a spirit of inquiry, and afford us appropriate opportunity for discussion.

To thoughtful and earnest reformers, in a day like this, it must be of great importance to be assured whether there be a Power above us, who sympathizes with us, a Being with whom we may hold converse, to whom we may address our petitions for succor, and from whom we may obtain what we most need. The most thorough and successful reformers, in all ages of the world, have been those who have looked to God, for assistance, whose hopefulness and courage have been derived from their faith in the divine promises, especially those promises which connect needed assistance with prayer. Moses and Nehemiah, John the Baptist, and the Apostles; Luther, Knox, Wesley, Wilberforce, and Hopkins, were all men of prayer. So was Jesus Christ, himself, the Prince and exemplar of them all.

Nothing can be more reasonable than prayer, and the belief that earnest prayer will be answered. The child asks what he needs of his parent, and expects to receive what he asks for. If God be our Father, if we are his offspring, then the relation itself indicates the propriety and the benefits of prayer. If we "come to him" in prayer it is because we "believe that he is," (that he exists) "and that he is the rewarder of them that diligently seek him." Only conceive that God exists, and that he has a heart of affection for his children, created in his image, and it would be difficult, (one would think) to avoid conceiving of prayer, as the appropriate medium and means of receiving his richest blessings. Prayer to God is as easy to be understood, as easy to be explained (if it needs explanation) as the request of a child to a parent. And there is no more mystery in the reception of blessings, in answer to requests, in the one case, than in the other. The only difficulty we think, lies in understand-

ing the objections that have been raised against it. These, if anything, need to be "explained." We think they must arise from some incorrect notions of God, or of the relations he sustains to his creatures, or of the causes by which effects are produced.

1. Some seem to conceive of God, as of a latent, unconscious power in the universe, like the elements, laws, or forces of nature, so-called, as they are commonly understood, or identical, perhaps with them. This view virtually ignores the personality of God, as a Being with affections to be appealed to, by his creatures. This view, more or less vaguely entertained, perhaps unconsciously, in many minds, displaces the idea of prayer. But it is a false view. It is Pantheistic rather than Theistic; that is, it confounds the Creator with his creation, substitutes the latter for the former, and in effect, obliterates the proper idea of God. And, where there is no God to be prayed to, there can, of course, be no prayer. It may seem unnecessary to point out this particular source of doubt, in respect to prayer, since all are supposed to believe a God. But it happens, in fact, that this is, more than anything else, the prevailing philosophy of our times, and, more than anything else, displaces the idea of prayer, as an instrumentality for good.

2. The ancient Epicureans, it is said, "conceived of God as an infinite Stoic," a being without affections, and unaffected by the characters, the desires, or the condition of his creatures. Such a God could not be moved by prayer, but such is not the God of Christianity, or of nature. Yet there are writers of celebrity, in our modern Christendom, whose views seem similar to those of the Epicureans. They seem to think that God would be little himself, if he should stoop to hear and answer the requests of mortals.

3. It has been inferred from the immutability, perfect knowledge, and fixed purposes of God, that he could not be moved by prayer, because it is argued, this would imply an increase of his knowledge, and a change of his designs. But this objection will be seen to be unfounded, when we consider that God's immutability does not prevent, but secures his varying treatment of his creatures, corresponding to their changes of character, and of position in respect to Him: that his perfect knowledge includes his foreknowledge of all the requests of his creatures, and of the dispositions and affections manifested by them; and that it is in view of all these that his unchanging purposes are formed.

4. Another objection has been raised against the efficacy of prayer, in cases where the answer desired involves or supposes a change to be wrought in the designs and purposes of human beings. It has been supposed that God could not effect such a change without interfering with the free-agency of his accountable creatures. This objection, it will be seen, is derived from a source the very opposite of the one last considered. It interposes, not the immutability of the Creator, but the free-will and independence of the Creature, as preventing the bestowment of certain classes of blessings in answer to prayer. But this objection is as really without foundation as the preceding. It takes for granted what is not true. It assumes that God cannot effect a change in men's purposes without destroying or restraining their freedom. Men, as we well know, can in many instances, do this, in respect to their fellow men. Much more can he who controls the circumstances which surround men, and who has access to the secret springs of their volitions. The objection proves too much, and therefore proves nothing. If it proves anything, it proves that God can do nothing for the religious benefit and improvement of men, for this involves a change in their desires and affections.

Such are some of the general grounds of objection against prayer, considered as an instrumentality of accomplishment, under the overruling Providence of God, as distinguished from the idea that prayer is a mere means of preparing men

for the reception of divine benefits. Neither of those grounds of objection can be shown to have any solid foundation, but all of them are evidently fallacious.

And now, to the case before us. Acts of cruelty and injustice, like the execution of JOHN BROWN, do, not unfrequently occur, under the overruling Providence of God: that is, he does not interpose, with his power, to prevent them. At other times, he does interpose, and prevent them. This proves that he has power to interpose, when he sees fit. The question propounded is, whether "the fervent prayers" of "the righteous" may not, at times, avail to secure such interposition? And why not? Neither of the general grounds of objection we have noticed, afford any presumption against it. God is a living, conscious, active, personal Being, with affections, susceptibilities, and designs, capable of being moved upon, by the prayers of his creatures. Otherwise he would not be a perfect Being, nor could he be, to his faithful and obedient people, what their wants and necessities require and need. Neither his own prescience and immutability, nor the free agency of his creatures are inconsistent with his interposing to confer benefits upon his people, in answer to their prayers.

Neither is it true, as some have supposed, that, in order to do this, he must necessarily or ordinarily work a miracle, or suspend or contravene natural laws. What are natural laws, but the ordination of God, or the rules he has himself prescribed to himself in conformity with which he pre-determines to produce effects? And who can affirm that prayers, and the bestowment of blessings in answer to them, do not come within the scope of those natural laws, and constitute a part of them? What can be more natural, or more in harmony with the analogies of nature, than that God the Father of spirits, should act the part of a father toward his dutiful children?

Any parent, who can tell what are the reasons why he should listen to, and grant the requests of his dutiful children, can conceive of the reasons why the Great Father of all should do the same.

The state of the mind, of the heart, and of the desires that enter into the definition of acceptable prayer are the same that render it congruous and proper that the blessings asked should be granted. A loving, dutiful, confiding child may expect what, if cherishing a different, an opposite temper, he could not expect. A spirit of prayer is a spirit of penitence, faith, love, obedience, and readiness to perform the duties appropriate to the prayer.

Suppose, for example, five hundred thousand such prayers had gone up to the throne of the Father, for the deliverance of John Brown, and that those prayers were the pledge to the all seeing eye, for an hundred thousand votes for the National abolition of slavery, the presage of a speedy increase of prayers and of votes, sufficient for the accomplishment, under the divine blessing, of the object. Is it difficult to imagine, or is it a mere imagination, that such prayers would have presented to the divine mind, a strong reason for sparing this guilty nation, and of preventing its downward plunge, in the national murder of John Brown?

But it is asked: "Is an argument required (necessary) with God, in such a case?"

Not in the sense of communicating to him, literally, any knowledge or wisdom that he did not always possess. But our altered position in respect to God and his requirements may embody an argument, may express reasons why, without any change on his part, he may alter his administration toward us. Prayer presents another fact, of which the Infinite Wisdom can take cognizance.

When Abraham, and when Moses pleaded with God, the first for the cities of the plain, the latter for the people of Israel, they did present arguments in favor of the petitions they offered. And arguments are implied in the intercessory

prayer of Jesus for his disciples, as recorded by John. God is, himself the Infinite Reason. And he is susceptible of being affected and pleased with the reasonable requests of his reasonable creatures. Religion is a reasonable service. Prayer is a part of that religion; and is founded in reason, and the nature of things. Why then should it not manifest its reasonableness by expressing arguments?

To the confiding christian it should be sufficient that the Divine Author of Christianity requires prayer as a condition of the divine favor and succor, and that he promises to hear and grant the requests of the faithful. It is no idle theory that we are propounding. The efficacy of prayer is an established fact; as truly so, as anything that is recorded on the page of the world's history. Great is the cloud of witnesses that have attested it. And there can be no objections grounded on mere speculations and difficulties that can stand against known facts.

The following came to hand too late for publication previous to the meeting; but the record of it will serve to show the progress of the Church Anti-slavery movement, and stimulate similar efforts in different portions of the country.

TO THE CHRISTIANS OF PITTSBURGH AND VICINITY.

DEAR BRETHREN AND SISTERS:—Your attention is hereby earnestly requested to the Christian work undertaken by the Church Anti-slavery Society, viz: to unite all Christians on the basis of the Holy Scriptures as divinely inspired, against Slavery, and to concentrate the energies of the Christian Ministry, and of Christian Churches upon the extinction of that great sin.

The Society has its origin in a deep conviction of the inherent sinfulness of slaveholding, and in the solemn impression that it is time for the Churches of Christ, in our land, of every denomination, to be arrayed against it, as the organic and towering iniquity of the nation, that must be overthrown, in order that "The Word of the Lord may have free course, and be glorified," and in order that the nation itself perish not, by the terrible cancer that has already made such an inroad upon its constitution.

All the brethren who met in convention at Worcester, Mass., on the 1st and 2d days of March, 1859, were of one mind in regard to the importance of a decisive and earnest movement by the Church against slavery; and they agreed, with great unanimity, upon the following Declaration of Principles, as the basis of organization:

DECLARATION OF PRINCIPLES.

1.—The rights of man, as man, sacred and inalienable, without distinction of blood or races.

2.—Property in man impossible, as being without grant from the Creator, and equally contrary to natural justice, and to revealed religion.

3.—The system of American slavery, and the practice of slaveholding essentially sinful and anti-Christian, and to be dealt with, therefore, as such, by Christian churches and Ministers.

4.—The utter inadequacy and impossibility of any remedy or relief from slavery, but one that insists upon its inherent wrongfulness, its total intrinsic baseness, and denies, absolutely the wild and guilty fantasy that man can have property in man.

5.—The duty of one family or section of the Christian church, to rebuke and refuse fellowship to another section of the visible church, that denies the rights of man, and the common brotherhood of humanity, by defending slavery, and folding to its bosom slave sellers, slave buyers and slaveholders.

6.—No compromise with slavery allowable, but its total extinction to be demanded, at once, in the name of God, who has commanded: "to loose the bands of wickedness, to undo the heavy burdens; and to let the oppressed go free, and that ye break every yoke."

7.—The total abolition of the vast system of American slavery to be accepted as the Providential mission and duty of the American Clergy and the American churches of this generation.

8.—The church and the ministry to form the conscience of the nation in respect to slavery, and to make it loyal to the law of God, against all unjust judgments of courts, and unrighteous legislation of Congress.

9.—The Word of God, our charter for freedom, and our armory against slavery, and any assertion that the Lord God sanctions slavery, practical infidelity.

10.—Ultimate success sure, in the warfare with oppression to a faithful ministry and witnessing church.

A constitution was also adopted, making the conditions of membership in the Church Anti-Slavery Society, the adoption of a pledge to "remember them that are in bonds as bound with them," and to do all that is possible for the utter extinction of that atrocious system of chattel-slavery,

which is maintained in the United States, and the payment of any sum annually for its support. An association was harmoniously formed on this basis, officers were chosen, the Proceedings of the Convention, and an Address to the Churches were published, certain local Auxiliary Societies were formed, and the first anniversary meetings were held in Boston, at Tremont Temple, on the afternoon and evening of May 24th, 1859.

At a preliminary meeting of Christians of various denominations, held on the 16th day of December, 1859, by public call, in this city, the undersigned were appointed a Committee to prepare and issue an appeal to the Christian community of Pittsburgh and vicinity, recommending the formation of a "Christian Anti-Slavery Society," on the basis set forth in the above "Declaration," and inviting all to co-operate in this most important and necessary movement.

We are deeply sensible that the followers of the Lord Jesus Christ ought to remember, in a practical manner, those Four Millions of our colored countrymen, now most unjustly held in bonds; and we are more than ever convinced that it is the right and duty of all Christians, without reference to sect or party, to put forth earnest and united efforts in behalf of the oppressed, and to seek, without delay or compromise, the Total Extinction of that overshadowing system of iniquity which refuses to be regulated or controlled, sets all law at defiance, and daily proves itself to be "The sum of all villainies."

We therefore cordially invite the Christian men and women of Pittsburgh, to meet in Iron City College Hall, corner of Smithfield and Fifth St., on Tuesday evening, Jan. 31st, at 7 o'clock, for the purpose of organizing a society auxiliary to the "Church Anti-slavery Society of the United States."

We are happy to be able to announce that the Rev. Henry T. Cheever, of Conn., the zealous Secretary of the Parent Society, has agreed to be present, and will address the meeting previous to the organization.

Pastors of Churches, are respectfully solicited to aid the cause, not only by taking part in the proposed meeting, but also by presenting this matter publicly to their congregations, and giving notice of the time and place named for organization.

JNO. GREGORY,
LEWIS WOODSON,
L. C. HALL,
JOHN PECK,
C. B. TAYLOR,
WM. S. RENTOUL,
REESE C. FLEESON,

PITTSBURGH, Jan. 24th, 1860.

The Pittsburgh Auxiliary Organized.

Since the preceding was placed in the hands of the printer, we have received from a correspondent an extract from the *Pittsburgh Dispatch*, (edited, as we are informed, by a true friend of freedom, R. C. Fleeson,) containing the following account of an address by Mr. Cheever, and the organization of a Christian Anti-Slavery Society, in the Iron city of Pennsylvania. Our correspondent says—"We have had a grand and effective meeting."—We hope the good example will be followed in every city, village, and township.—

Organization of the Christian Anti-Slavery Society of Pittsburgh—Rev. Mr. Cheever's Address—Resolutions, Etc., Etc.,

Iron City College Hall, was filled last evening by a large representation of the anti-slavery sentiments of the citizens of Pittsburgh, to listen to an address by Rev. Henry T. Cheever, of Connecticut; and to organize a Christian anti-slavery Society auxiliary to the Church Anti-slavery Society of the United States.

The meeting was organized by calling Mr. Reese C. Fleeson to the Chair, and appointing Rev. Lewis Woodson Secretary.

The Rev. D. H. A. McLean opened the meeting with prayer. The Rev. Mr. Cheever was then introduced to the audience, and proceeded to address them upon the objects and aims of the Church Anti-slavery Society, explaining the necessities existing for its organization, and predicting that through its influence, slavery would be ultimately abolished. There had not existed till now, a church organization having for its distinctive feature, the overthrow of slavery.

The original Anti-slavery Society was an outgrowth of Christian sentiment. It was essentially a religious move-

ment. But it was not a special representative of the Christian churches and ministers, who had but in a few instances gone into, and acted with it. There was a necessity for such an organization, of such a society in the bosom of the church, to supply the deficiency, around which, the members and ministers of the churches might rally.

The object of such a society was simply to invest all American slaves with their freedom, and the method of doing it was to make the mind of the nation ripe for such a consummation. Divine Providence will open the way for the national riddance of slavery, when the mind of the North and West, is made ready to demand it on the grounds of eternal right and justice, just as Divine Providence opened the way for the West India emancipation when the British mind was prepared to demand the measure.

A reason for the organization of such a society, existed in the duty that we owe to Christian slaveholders who are united with us in Christ. Though their living in this sin was calculated to throw discredit upon their religious professions, yet he believes such Christian men and women did exist. It is the duty of men who are not contaminated with the deadening influences of the system, and where convictions of its enormity are clearer, to rebuke them in love, and to bring them out of it. Our duty cannot be performed to them in accordance with the method of God's discipline unless we do so rebuke them, by withholding fellowship, until they do repent of the sin, and unite in efforts for its extirpation. *

Another reason for such an organization exists in the necessity of expressing our sympathy as Christians with those in the South who acknowledge the sin and desire a riddance of the system, but who are prevented from an expression of opinion, owing to the "reign of terror" under which they live. There are more such men than was thought; and they sometimes correspond with Northern anti-slavery men, bidding them God speed, and beg us to go on, giving assurance that every blow struck at the North against the system, is felt at the South. They look to the North for deliverance.

Mr. Cheever believed that a greater necessity for such an organization, than he had yet mentioned, existed in the change apparent at the South, respecting slavery. From denouncing it as an evil, socially and civilly, they now assumed it to be the normal condition of society, and of Divine appointment; that the black man should be the slave, and the white the master. Mr. Cheever read at length, from the opinions of Southern churches, clergymen, and statesmen, as expressed thirty years ago, in which slavery was denounced in terms that would now secure to their authors, expulsion from the States, and contrasted them with the opinions now held respecting the institution, which was upheld and defended by church assemblies, synods and conferences, upon Scriptural, moral and political grounds—all going to show a radical change, and a determination to perpetuate, rather than a desire to abolish the system.

We are engaged in a great moral warfare, and we need to act. Had the churches, the ministry and the laity of the North, been active in duty upon this question, Mr. Cheever believed John Brown would never have been found thrusting himself upon the institution, as he did in Virginia. He would have been a Christian, not a militant warrior, with weapons which are not carnal, but spiritual, but mighty through God, to the pulling down of strongholds. He had heard Brown say in Boston last Spring, that he was tired of inaction and words, and he told the anti-slavery men there, that they did not take hold of it as though they intended to do their duty. It was time that the churches did more, and when they did, he believed with Dr. Albert Barnes that slavery could not stand before that tremendous influence for one moment.

Mr. Rentoul moved the appointment of a committee of three, to draft a constitution and select permanent officers for the proposed society. Agreed to, and Messrs. W. S. Rentoul, Lewis Woodson, and James Robb, were appointed.

During the absence of the committee, Rev. Mr. Cheever offered the following preamble and resolutions which were adopted:

Whereas, Thirteen Christian families, being the associates and co-laborers of Rev. Messrs. Fee and Rogers, missionaries of the American Missionary Association, in Madi-

son Coun
forty per
in Berea,
for any o
language
them, "th

And W
Mr. Robb
Associati
preaching
ered with
opposed to

And W
Methodist
American
been thro
der bonds
sentiments
very book
of his per

And W
Church, in
other Chr
tions, in o
great indi
their prop
slavery.

Resolven
tian breth
the outrag
radical s
lawfulness

2. That
on, again
we see new
the Church
in May las
can slavery
moralizing
Churches,
Christ, in
nessing me

a prostrate
of our nati
Aristocrats
slavery.

3. That i
fest duty of
with author
in the South
are violat
the Bill of
American c

4. That a
whom an ap
tucky over
and that we
do our duty
freedom to
to all," and
in all parts
for sympathy

5. That a
President of
Kentucky,
The resol
The comm
Principles a
The decla

These wer
stitution we
stitution is
visions. An
sum annual
tution.

The follow
firmed:
President-
Vice Presi
D. D., Reese
coba, Rev. D

son County, Kentucky, and numbering in all thirty-eight or forty persons, have been forcibly expelled from their homes in Berea, and have been compelled to quit the State, not for any offence charged upon them, but only because, in the language of the committee of Kentuckians that expelled them, "their principles could not be tolerated in Kentucky."

And Whereas, Rev. Messrs. Candee and Kendrick, and Mr. Robert Jones, missionaries of the American Missionary Association, in Jackson county, Ky., were recently, when preaching in a neighboring county, seized, shaved, and covered with tar, because they were known to be, in principle, opposed to slavery.

And Whereas, Rev. Daniel Worth, a devoted Wesleyan Methodist minister of the Gospel, and Missionary of the American Missionary Association in North Carolina, has been thrown into prison at Greensborough, and placed under bonds of \$15,000, for the alleged offence of preaching sentiments hostile to slavery, and of circulating an anti-slavery book, and is now in danger of his life from the wrath of his persecutors:

And Whereas, Deacon Reuben Salisbury, of the Baptist Church, in the county of Prince George, Va., and divers other Christian brethren, of different religious denominations, in other parts of the South, have been treated with great indignity, and forced to leave, with the sacrifice of their property, because they were deemed to be opposed to slavery. Therefore,

Resolved, 1. That we sympathise deeply with those Christian brethren, and their suffering families, and that we see in the outrages to which they are subjected, the inborn and irradicable spirit of slavery, which will brook no denial of its lawfulness.

2. That in the wicked persecution which is now carried on, against Christian ministers and teachers in the South, we see new reason to re-affirm the judgment expressed by the Church Anti-slavery society, at its anniversary meeting in May last, viz: that in the judgment of this society, American slavery, if not speedily arrested in its usurping and demoralizing course, by the deliberate action of American Churches, will paralyze and heathenize the Church of Christ, in the slaveholding States, and will drive its witnessing members to "caves and dens of the earth," and over a prostrate and servile Church, it will proceed to the ruin of our national liberties, by an oligarchy of slaveholding Aristocrats, or by a Military Despotism in the interest of slavery.

3. That in the judgment of this meeting, it is the manifest duty of the President of the United States, to interpose with authority for the protection of those Christian citizens in the South, whose lives, liberties, properties and persons are violated, and themselves banished in open violation of the Bill of Rights, guaranteed by the Constitution to all American citizens, and WITHOUT DUE PROCESS OF LAW.

4. That as a part of the people of the United States, to whom an appeal has been made by ten of the exiles of Kentucky over their own signatures, we respond to their call, and that we will at once proceed, as by them entreated, "to do our duty, that lost privileges may be secured to them, freedom to the slave, security to the master, and prosperity to all," and we would recommend that christian people in all parts of the country, do likewise, by public meetings for sympathy and succor, to those injured exiles.

5. That a copy of these resolutions be transmitted to the President of the United States, and to the Governors of Kentucky, Virginia and North Carolina.

The resolutions were adopted after a few amendments.

The committee returned, and reported a Declaration of Principles and a Constitution.

The declaration is as follows:

These were adopted, after which the articles of the Constitution were taken up seriatim, and adopted. As the Constitution is in the usual form, we omit a sketch of its provisions. Any person may become a member, by giving any sum annually, he may think proper, and signing the Constitution.

The following permanent officers were reported and confirmed:

President—Hon. Neville B. Craig.

Vice Presidents—Edward Dithridge, Rev. James Rogers, D. D., Reese C. Fleeson, Rev. S. B. Reed; Rev. Samuel Jacobs, Rev. D. H. A. M'Lean, D. D., Rev. H. Sinsabaugh.

John Dean, Rev. Isaac Sawyer, Rev. John Douglass, D. D., Rev. John M'Millan, Rev. A. H. Thomas.

Secretary—Rev. John Gregory.

Treasurer—W. S. Rentoul.

Executive committee—C. B. M. Smith, James M'Masters, James Robb, Rev. L. Woodson, D. L. Eaton, Chas. B. Taylor, John Peck, Aaron Floyd, Wm. A. Adair.

The following was adopted:

Resolved, That the thanks of this meeting, are hereby tendered to Rev. Henry T. Cheever, for the able address made to us this evening, and also for the faithful manner in which he has, in other parts, labored in behalf of the slave, and in endeavoring to secure Christian action on the overthrow of slavery.

After some discussion, and the transaction of incidental business, the meeting adjourned.

It is due to our own convictions to say, that we cannot conscientiously speak of "Christian slaveholders," or endorse or recognize Slaveholders as Christians. If we could, we should not dare to withdraw fellowship from them as Christians, by excluding them from the Church, however earnestly we might rebuke their practice of slaveholding. For we believe that Christ holds fellowship with all true Christians, regarding them as members of his mystical body, and it is not for us to regard them otherwise.

We deny fellowship, and Church membership to slaveholders, on the ground that they do not give creditable evidence of being Christians, while they persist in their slaveholding; according to Christ's rule, "by their fruits shall ye know them." That is the rule of action for us. If the Omniscient eye sees the heart to be better than the outward position, in any particular case, that divine Omniscience cannot be a rule to us, who are not gifted with it. We must follow the prescribed rule.

For The Principia.

Mr. Editor:—Sir, will you allow me to say a few words through the columns of your paper.

Why should we ask the Legislature to pass a Personal Liberty Bill?

I will show in part, what slavery is, in this country. I have traveled in Georgia, and South Carolina, have been in their principal cities, where they make it a business to buy and sell men women and children, as they do cattle and hogs—some at auction, and some at private sale. When the hour of sale is drawing near, how eagerly they gather around a weeping mother, with her little ones by her side, whom she cannot protect.

Then see the father of these children, and husband of the weeping wife, with a bowed down head, and a heart,—all in the same condition, waiting the fall of the auctioneer's hammer, to assign them to their doom; it may be to part, never, never, to see each other again in this world. They are sold, some in one direction, some in another, to be treated as the buyer sees fit, half fed, half clothed, whipped and driven, just as though they were beasts. After a man is thus separated from his wife and children, should he run away from his buyer, on arriving in a free State, I think he should be protected by the laws of said State, from any and all persons claiming him as their property,—therefore, may we pray the Legislature of this State, now in session, for the passage of a Personal Liberty Bill.

I speak what I know.

Yours, FORTY YEARS IN THE SOUTH.

Incendiary Papers.

The following letter from the post Office Department was sent to a Postmaster in Virginia.—

POST OFFICE DEPARTMENT,
APPOINTMENT OFFICE, Jan. 14, 1860.

SIR—The Hon. Mr. Vallandigham has transmitted to the Postmaster General a copy of a letter purporting to have been addressed to you, under date of 11th of December last, to the editor of the *Religious Telescope*, a newspaper published in Dayton, Ohio, in which you say:—"I think it due that I should inform you that, as Postmaster, I am no longer permitted to deliver your paper to subscribers in this community. It is unlawful for me, as such, to deliver any paper to subscribers holding the views your's does upon the subject of slavery. They will hereafter be committed to the flames."

The Postmaster General directs me to inform you that this is not a correct construction of the law of your State on this subject; because a single copy of any particular newspaper contains matter decided by the State authorities to be incendiary in its character, it does not, therefore, follow that

any subsequent numbers of the same paper are to be condemned for that cause. Each and every number of the paper must be acted upon and disposed of separately, as provided by the statute of Virginia, which is in the following words, viz:—

If a postmaster or deputy postmaster know that any such book or other writing [of an incendiary character] has been received at his office in the mail, he shall give notice thereof to some Justice, who shall inquire into the circumstances, and have such book or writing burned in his presence. Respectfully your obedient servant.

HORATIO KING.

First Assistant Postmaster General.

POSTMASTER LUNEY'S CREEK, Hardy county, Virginia.

The Liquor Dealers in Session.

A ROW—PISTOLS DRAWN—A GENERAL SMASH UP.

Last evening the liquor dealers met at the Metropolitan Rooms, in Heater street, for the purpose of organizing for the year. There was a very large, (though not very select, attendance, and from the very first symptoms of a row were manifested, by no means pleasant to men of weak nerves. But as liquor dealers are supposed to be "men of muscle," and are such, to a great degree, there was no backing out—all "faced the music."

For half an hour, there were curses, shouts, and yells inside, which made the outsiders think that the Hall was a second Pandemonium. Calls to "order!" cries for a "bal-lot" "fair show," etc., were so frequent and vociferous, it was evident the participants were in some sort of trouble.

At about 8 o'clock, a gang of loafers congregated on the stairway, and packed the bar-room, all seeming interested in the contest going on above: but no overt acts were attempted by men until, on a signal, the doors were thrown open, and the crowd rushed in en-masse among the brethren inside. Then there was a terrible row. There were knock downs, and kick downs, hard cursing, and bad threats, and during the excitement several pistols were exhibited, but not fired, most fortunately, for the room was closely packed, and some one would doubtless have been killed. Several policemen present tried to quell the row, and a reserve was sent for, but before it arrived the crowd dispersed and the room was deserted by all but the officers. During the excitement the ballot-box was destroyed.

It seems that a great majority of the members had determined on electing the old officers, but a majority determined to prevent this, and finding they were defeated, created the row, in which the ballot-box was destroyed. At a late hour in the evening an attempt was made to reorganize at Hoym's Theater, in the Bowery, but owing to the excitement and fears of a riot, the intention was not carried into effect.—*Tribune*.

Barney Williams warned to leave the South.

The *Southern Confederacy*, published at Atlanta, Ga., tells a long story of two young men, Messrs. J. N. and E. P. Williams, who incurred strong suspicion by associating with a clerk who had been retailing Abolition sentiments in that place, and who, to crown his infamy, drank a toast in honor of Ossawatimie Brown, in response to which his companions tipped their glasses. The young men purged themselves of treason under oath denying this story *in toto*. But the point of the whole article in the *Southern Confederacy*, like the material part of a lady's letter, is contained in the postscript, which is as follows:

"Since writing the foregoing, certain facts have come into our possession relative to the political conduct of Mr. Barney Williams, that is of such a character that we advise him, for his own safety, to leave the city. If he does not we shall be compelled to recur to this unpleasant matter again."

HON. NEAL DOW of Portland, in a letter to the *Albany Argus*, indignantly denies the story published in that and other papers, that he had fallen from the principles and the practice of total abstinence.

He says:

I need hardly assure you, personally, that the imputation is without the slightest foundation. I became a teetotaler in early life, and have remained such unwaveringly, to the present moment, and was never more of a temperance man, theoretically and practically, and a Maine Law man, than now.

The Principia.

NEW-YORK, SATURDAY, FEBRUARY 11, 1860.

"TIS ONLY A DOLLAR"

The price of the PRINCIPIA is "only a dollar." We put it as low as possible, in order that the smallness of the sum may make it easy for everybody to send the money, without much delay, especially as it is an unit, without any fraction, and makes just even change.

But we fear that the smallness of the sum has a tendency to make some of our readers think, that their failing to send it promptly, will make but very little difference to us.

"Tis only a dollar!" say they, to themselves, "and it can't make a very great difference to the publisher, whether we send it now, or a few months hence, or not till the end of the year."

Pray think again, kind reader. All the money we get comes in these single dollars; and if every one should say, "It is only a dollar," and so put off sending it, we should get no money at all. And how are we to live, in the city, where money is to be paid out every day, for every meal we eat, and for other expenses equally inevitable and necessary?

The printing costs money, and the printers want their money, every Saturday night without fail, to supply themselves and families with food, fuel, and clothing. It takes quite a number of them to print the PRINCIPIA, and every Saturday we have to pay out between thirty and forty dollars to them, or they would not print for us, the next week. They would have to find other employers who would pay them. "Tis only a dollar" you say, but we must have thirty or forty dollars every week for the printers.

Then, every publishing day, weekly, we must have four or five extra hands in the publishing office, to fold up, and pack, and direct the papers, and a cartman to take them to the Post-office. These, too, must be paid, as soon as the work is done. "Tis only a dollar." But we must have four or five of them, to send away the papers, after they are printed.

The printing paper, too, costs money; between twenty and twenty-five dollars, every week. And the paper merchant sends in his bill every week, expecting it to be paid, promptly. But where is the money to come from, if the greater part of our readers think it is of little importance to send the money, because "it is only a dollar?"

Besides all this, there is the office rent, fuel, and incidental expenses, equal to the rent of a snug farm in the country.

All this has to be paid out, as we go along, without reckoning anything for the support of the Editor and of the Publisher, both of whom have families to be fed, clothed and sheltered, in the city, where they have to put up with narrow quarters, at a large price, and study the most rigid economy. And their labors are unremitting, every day, from morning till night. They must be at their posts, day by day, continually, or the readers could not have the papers.

We hope, therefore, our readers will consider us; and if they like the paper well enough to take it, and read it, send on the pay, before long. "Tis only a dollar." So small a sum cannot make much difference to you, but, in the aggregate, it makes all the difference in the world to us.

Just one word more. The smallness of the price, is the reason why we need, and ought to have twice the number of subscribers, that we should need to have, at double the price. "Tis only a dollar," tell your neighbors, and persuade them to subscribe. Many of our expenses, such as rents, fuel, folding, packing, directing, keeping the accounts &c., are just the same as if we published a two dollar paper. The Editing costs even more labor, for it is easier to hand the printer a long piece of news or other printed matter to copy, than to select, condense, make extracts, or write it over again, to make it shorter.

So, if you want to have a dollar paper, like THE PRINCIPIA sustained, get your neighbors to take it and to send on the pay, because, "tis only a dollar!"

Ex-GOVERNOR CHASE of Ohio, has been again elected a Senator of the United States.

POSITIONS OF REV. H. W. BEECHER.—In last week's Independent, Mr. Beecher gives his version of the late discussion in Plymouth Church, respecting slavery and the American Board. He defines his position, and disclaims some of the sentiments reported as having been uttered by him. We intend to give him a hearing, by copying his article, in our next.

RATHER EXPLICIT.

The following Resolution was "passed and adopted by the Quarterly Conference of Skanaticles Station, Oneida Conference (of the Methodist Episcopal Church), Jan. 14, 1860," and signed by F. G. Weeks, Secretary. We clip it from the Northern Independent.

Resolved, That in answer to the question, What shall be done for the extirpation of the great evil of slavery?—we will call it by its own appropriate name, Abaddon, or destroyer, and hurl it, as a vile intruder, and deadly enemy, over the battlements of the M. E. Church, North, into the smoking ditch or abyss from whence it emanated, there to smoulder until the end shall come, when its author shall be forever shut up, to be continually tormented with his own malicious and terrible inventions. We will, if necessary, double our exertions to sustain and support, by our sympathies and our counsels, by our means and by our prayers, those ministers who are faithfully labouring and fearlessly combatting official oppression, to clear the Church of Christ from this foul plague-spot, and spread scriptural holiness over the land. And we will scrupulously withhold all our energies in every way, from all those who support or sustain slavery, either by direct or indirect means.

Another resolution commends "the Northern Independent," and pledges the Conference to sustain and circulate it, by every means in their power. This presents a refreshing contrast to the timidity and non-committal of some other ecclesiastical bodies and ministers, who cannot screw themselves up to the point of declaring slaveholding inherently sinful.

News of the Day.

CITY NEWS.

TERRIBLE CALAMITIES.—A series of dreadful events have taken place in New York and Brooklyn within a few days.

A tenement house in Elm street, New York, took fire, and the result was the loss of at least eighteen lives, and the maiming of many others. The house was six stories high, and was occupied by twenty-two families. A little girl, in a bakery in the lower story, while filling a fluid lamp, set the fluid on fire, and presently the whole story was wrapped in flames. From every story, the inmates poured and crowded up the narrow staircase, screaming for help, while the fire rushed up, and suffocated or burned them to death. Many jumped out of the windows, and were killed or injured.

The Hat Factory of Messrs. Ames & Molton, between Myrtle Park, and Nostrand Avenues, Brooklyn, was suddenly thrown down by an explosion of one of the boilers, and six men were killed, and several others wounded.

At Polly's Distillery corner of North Fourth and First streets, a boiler exploded with the loss of one or two lives.

STEPHENS, executed in this city, for the murder of his wife, protested his innocence to the last. He appeared very religious, and succeeded in convincing the attendant clergymen, Messrs. H. W. Knapp, and C. E. Skinner, of his sincerity and truthfulness. The N. Y. Times thinks they manifested more zeal than discretion in this, and suggests that "some of the most notorious criminals have been the most remarkable for religious fervor, when all hope was gone." This is true, even omitting the latter clause of the sentence, as is proved by the religious fervor of the worst oppressors, as noticed by Isaiah, (Chapters I. and LVIII,) and as witnessed in our day. With the evidence on which Stephens was convicted, we are not sufficiently familiar to express an opinion in his case.

HON. J. R. GIDDINGS has been lecturing in the city, on the duties of Civil Government.

WENDELL PHILLIPS' eloquent lecture in Cooper Institute, on the history of St. Domingo, and Toussaint L'Overture, is reported at length in the N. Y. Herald, which will carry it

all over the South, and into the darkest circles of pro-slaveryism at the North, except among the exclusive readers of the N. Y. Observer.—This is an event.

REV. C. C. FOOTE of Detroit, in the columns of the N. Y. Herald, has ably vindicated the colored people of Canada, from the aspersions which had appeared in that paper.—Another event.

POLITICAL.

THE NEW UNION PARTY.—A meeting has been held in Philadelphia to organize a new political party, for the express object of saving the Union, which it seems neither the Democratic, (the Douglas nor the Anti-Douglas branch of it) the American, nor the Republican, are deemed competent to do. Letters were read from Edward Everett, Millard Fillmore, and John J. Crittenden. This gives an idea of the character of the new party, which some think will become a prominent one.

PROSPECTS OF DOUGLAS.—The N. Y. Tribune of Feb. 7, contains a letter, dated Davenport, Iowa, Jan. 29, from HORACE GREELEY, in which he says:

"I have been looking through and taking notes in each of the States North-west of the Ohio, Minnesota excepted, during the past fortnight; and, though I seldom place predictions on record, I now make one, which I would not have credited when I left New York. I predict that Stephen A. Douglas will be nominated for President at Charleston next April, and that most of the Slave States will give him their Electoral Votes."

If Mr. Greeley's prediction is verified, there are not a few who will expect the election of Mr. Douglas to the Presidency. His "popular sovereignty doctrine" was adopted, in the Anti-Lecompton Compromise of the Republicans, and with the advice and approbation of Mr. Greeley, who afterward advised the Republicans of Illinois to run him for Senator, instead of setting up another candidate of their own. From that time forward, many of the Republican party have been willing to exchange their Philadelphia platform for that of Mr. Douglass. Would it be strange, if, in certain contingencies "H. G." should support him?

"OHIO GRAND UNION MEETING."—Under this head, the papers give an account of a "meeting of the Legislatures of Ohio, Kentucky, Tennessee, and Indiana," at Columbus, Ohio, at which Union Speeches were made, toasts drank, and any amount of bunkum patriotism ventilated. Governor Chase responded to the toast of "the Union." Then the guests went to Cincinnati, where "there was plenty of wine and good feeling, pro-slavery men and Anti-slavery men," at their reception, by the citizens. The Legislature of Ohio, taxes the State, five thousand dollars for the expense.

GOVERNOR MORGAN AND THE REPUBLICAN LEGISLATURE OF NEW YORK, invited the Legislature of Kentucky to a similar festival in Albany, but the invitation was declined for lack of time. It strikes us that this is a strange device, at a time like the present, and looks like daubing with untempered mortar and crying "peace, peace," when there is no peace.

THE HARPER'S FERRY TRIALS.

Conclusion of the Trial of Andrew Stephens.

CHARLESTOWN, Va., Saturday, Feb. 4.

The trial of Stephens was concluded to-day. No new evidence was adduced. The speeches of counsel were mostly of a political character, discussing the present position of the questions between the North and South.

The Commonwealth made a proposition to submit the case without argument, but the counsel for the defence wished to be heard for his client. Mr. Harding made the opening argument. He denounced as a falsehood and libel that assertion of John Brown that he was to receive aid from the laboring classes at Harper's Ferry. He claimed that they were true to the Constitution and the State, and referred to their action in putting down the invasion. He concluded with an earnest appeal to the jury to vindicate the law, and charged that the prisoner was a blood-thirsty villain and wretch, and worse than Brown.

Mr. Sennott, for the defence, made an able and eloquent speech, going into a history of the rise and progress of the Republican Party, closing with an earnest appeal to the Jury to spare the life of the prisoner.

Mr. Hunter replied to the had no confidence. The invasion of them the people to Mr. Hickman men, an emergency. The case was retired, and dict of guilt. The prisoner's conference, and

The trial of aspirators, completed. The summon counsel for

ONE OF THE of prayer. The Rev. come to sol and doing. Wherever in an alarm was so alarm of the Church members to pel be pres but how co thing of the He related Slavery Ch Kentucky. he had bae God againe perience at the preach Mr. Roj siderable f The lect ence, a lar A collec ry Associa

DEATH OF Mr. Charles the anti-sl the steam eesteemed was hearti

HUNGRI recently tr istration o in the cha called him common, his "owne val, he wa and proce pocketed Bloodhou

SAD O Brooklyn were ridi set the bu lently, inj accounts dangerous dition.

THE S York, wi British w lived o

Mr. Hunter closed on the part of the Commonwealth. He replied to the arguments of the defence with telling effect. He had no confidence in the Union meetings held in the North. The invasion had been a benefit to the South, as it had shown them the position in which they were placed. He referred to Mr. Hickman's boasting of the eighteen millions of Northern men, and declared the South were prepared for any emergency.

The case was submitted to the Jury at 4 o'clock. They then retired, and after fifteen minutes' absence, returned with a verdict of guilty on all the counts.

The prisoner received the verdict with most perfect indifference, and smiled at the announcement.

Trial of Hazlett.

CHARLESTOWN, Monday, Feb. 6, 1860.

The trial of Hazlett, the last of the Harper's Ferry conspirators, commenced to-day. The talesmen selected from Frederick County were exhausted before the panel was completed. The Court then adjourned to allow the Sheriff to summon more talesmen. Messrs. Green and Botts are the counsel for the defence.

ONE OF THE EXILES.—At the regular monthly Concert of prayer for Christian missions in the Ch. of the Puritans, The Rev. Mr. ROGERS, late of Kentucky, said he didn't come to solicit sympathy so much as to ask them to be up and doing in the great work of evangelizing the world. Wherever he went, he was reminded that the country was in an alarming condition. That he admitted, but nothing was so alarming, under the circumstances, as the position of the Church in reference to Slavery. The Southern Church was dead, as any Church must be, who sold its own members to fill its coffers. It had been urged that the Gospel be preached in the South without referring to Slavery, but how could a man preach Christ, and omit to say something of that love which worketh no ill to his neighbor? He related the means by which Mr. Fee became an Anti-Slavery Christian Gospel Missionary in his native State of Kentucky. He noticed the variety of persecutions to which he had been subjected, and the interposing providences, of God against the persecutors. He next spoke of his own experience as a Missionary, and the progress resulting from the preaching of an uncompromising Gospel.

Mr. Rogers is quite a young man, and speaks with considerable force.

The lecture-room was well filled with an attentive audience, a large number of young men being present.

A collection was taken in behalf of the American Missionary Association.

DEATH OF MRS. FOLLEN.—We regret to record the death of Mrs. ELIZA LEE FOLLEN, widow of the late Prof. CHARLES FOLLEN, one of the early and devoted pioneers of the anti-slavery enterprise, who was lost in the burning of the steamer Lexington. Like her husband, she was highly esteemed and beloved by her acquaintances, and like him, was heartily and actively devoted to the cause of freedom.

HUNGRY BLOODHOUNDS.—An unsuccessful slave hunt has recently taken place in North Western Ohio. The Administration officials, made themselves discredibly prominent in the chase, but were foiled. The intended victim, who called himself John H. Washington, was arrested, as is common, on a charge of petit larceny, thrown into jail, and his "owner" telegraphed to come on. But before his arrival, he was liberated by Judge Latty, on habeas corpus, and proceeded to Canada. The pursuers expected to have pocketed the reward of \$500, offered for him.—Hungry Bloodhounds.

SAD OCCURRENCE.—As Mrs. Henry Ward Beecher, of Brooklyn, with her son, eight years old, and servant girl, were riding in a buggy, the horse took fright, ran, and upset the buggy, throwing them all on the stone sidewalk, violently, injuring them all, particularly Mrs. Beecher. Some accounts say that the physician does not consider her case dangerous. Others state that she lies in a precarious condition.

THE SLAVE TRADE.—Bark Orion, Capt. Morgan, of New York, with a cargo of slaves, has been captured by the British war steamer, Pluto, carried into St. Helena, and delivered over to the U. S. Consul at that port.

A Spanish looking brig has been captured by the U. S. ship Constellation, on the coast of Guinea, and sent into Charleston,—where of course the captain and crew are safe enough!

Harper's Ferry Investigating Committee.

A number of witnesses have testified before the Committee, but, thus far, without implicating any more persons in the affair. The Tribune says:

THE HON. JOSHUA R. GIDDINGS was before the Congressional Harper's Ferry Investigating Committee yesterday, and made his mark there; as he is apt to do in his public utterances. He gave to his questioners a very indigestible dose of solid matter. They will be long in masticating it, and longer still in getting it down. Mr. Giddings explained some problems in regard to human rights, to which Mr. Mason and his confederates on the Committee have not paid that attention, we fear, which their importance demands. They should be grateful for a little practical instruction from the old Free-Soil war-horse; but whether they were or not we are unable to say. The thing would have been complete if Mr. Giddings had taken with him before the Committee a copy of Elliott's Debates, and read from George Mason's Abolition speeches therein, to fortify his own positions, and to aid in the enlightenment of the mind of the Senatorial descendant of that distinguished patriot of the Revolution. Not that Mr. Giddings' compact statements needed either elucidation or indorsement to sustain them; but, possibly, the Senator might have received instruction from ancestral sources, which he would repudiate when coming from so very black a Republican as Mr. Giddings.

He gave a lucid account of his own acquaintance with John Brown, and of the purposes for which he gave him money.

The following is from the N. Y. Herald.

Dr. Howe, of Boston, appeared before the Senate Brown-Raid Committee to-day. He declined taking the oath to testify unless he was permitted to enter his protest against the whole proceedings. By permission he made the following protest:—

The undersigned, having been summoned to appear and testify before your committee, and being unable to resist the power of the Senate, obeys the summons, but enters his protest against the proceedings, upon the following grounds:—

First—Because the tribunal created is secret and inquisitorial.

Second—Because it is created for purposes beyond the legitimate scope of legislative inquiry.

Third—Because it usurps powers nowhere clearly delegated by the Federal Constitution, to Congress, or either branch thereof.

Fourth—Because it is dangerous as a precedent; and liable to abuse, in the opportunity it gives for prevention of the great power of the Union to the gratification of vindictive party passion, in various ways, to the peril of private right and personal liberty, as by dragging citizens from their homes in any part of the country, and rendering no man secure in his own house.

Fifth—Because, waiving all other objections, it is unnecessary, inasmuch as for all the purposes of investigation, testimony by deposition under the jurisdiction and within the limits of the respective States, is fully adequate. S. G. HOWE.

The witness stated that he had known John Brown during the troubles in Kansas; helped raise money and arms; they were raised by contributions made from the aid of inhabitants of Kansas; that he expected Brown would repel armed invasion by armed resistance; that Brown had gained his entire confidence; that he was a man of tried honesty as well as courage; that after the troubles had ceased in Kansas, Brown continued to devote himself to advance the cause of practical anti-slavery; that in 1858 Forbes wrote to witness, claiming money for past services, informing him that Brown had arms, &c., belonging to the committee, and intended a hostile demonstration in some slave State, and that he was incompetent to it; that unless the management of affairs was taken from Brown and given to him (Forbes) he would expose it; witness had never known Forbes; that Senator Wilson, about the same time, wrote to witness, stating he had been told Brown intended using arms and means belonging to the committee, for unlawful purposes, warning witness against Brown, and advising that the arms be taken from him; that in consequence of such information, orders were sent to Brown to take the arms and property of the committee, then stored in Iowa, into Kansas, to be used only in defence of the freedom thereof; witness had no means of knowing whether the arms were the same taken at Harper's Ferry, but supposed they were; witness could procure copies of the record, and of orders sent to Brown, and would do so; witness knew nothing of the convention in Canada; was not privy to the plan of attack on Harper's

Ferry. There was much other evidence, but none involving any leading Republicans; he recognized several papers found in the carpet bag to be in his handwriting; did not know of any organization or society in aid of Brown's plans; believed Brown to be an honest and highly conscientious man, determined upon practical anti-slavery, but opposed to exciting insurrection or shedding of blood, except in self defence; had given him aid and comfort, as such. Witness, being pressed to know what he meant by spreading anti-slavery doctrines, for which purpose contributions were made, illustrated by comparison with efforts made to spread the Gospel among the heathen, &c., &c.

REALFE's testimony amounted to little or nothing.

JAMES REDPATH, in a defiant letter to Senator Mason, refused to obey the summons, and is said to have absented himself from Boston.

PERSECUTION OF FREE COLORED PEOPLE

The following circular has been sent to us for publication, with the request that we will request other Editors to publish it also:—which we earnestly entreat them to do.

An Appeal to Christians throughout the World.

In consequence of a law passed by the Legislature of Arkansas, compelling the Free Colored People either to leave the State or to be enslaved, we, a number of exiles, driven out by this inhuman statute, who reached Ohio on the 3d of January, 1860, feeling a deep sense of the wrong done us, make this APPEAL to the Christian World.

We appeal to you, as children of a common Father, and believers in a crucified Redeemer. To-day we are exiles, driven from the homes of our childhood, the scenes of our youth, and the burial places of our friends. We are exiles; not that our hands have been stained with guilt, or our lives accused of crime. Our fault, in a land of Bibles and Churches, of baptisms and prayers, is, that in our veins flows the blood of an outcast race; a race oppressed by power, and proscribed by prejudice; a race cradled in wrong, and nurtured in oppression.

In the very depth of the winter, we have left a genial climate of sunny skies, to be homeless strangers in the regions of the icy North. Some of the exiles have left children, who were very dear; but, to stay with them, was to involve ourselves in a life-time of slavery. Some left dear companions; they were enslaved, and we had no other alternative than slavery, or exile. We were weak; our oppressors were strong. We were feeble, scattered, peeled; they being powerful, placed before us slavery or banishment. We chose the latter. Poverty, trials, and all the cares incident to a life of freedom, are better, far better, than slavery.

From this terrible injustice, we appeal to the moral sentiment of the world. We turn to the free North; but even here oppression tracks our steps. Indiana shuts her doors upon us. Illinois denies us admission to her prairie homes. Oregon refuses us an abiding place for the soles of our weary feet. And even Minnesota has our exclusion under consideration. In Ohio we found kind hearts; hospitality opened her doors; generous hands reached out a warm and hearty welcome. For this, may the God of the fatherless ever defend and bless them.

And now, Christians, we APPEAL to you, as heirs of the same heritage, and children of the same Father, to PROTEST against this gross and inhuman outrage, which has been committed beneath the wing of the American Eagle, and in the shadow of the American Church. We ask you, by the love, the pity, and the mercy, in the religion of Jesus Christ, that you will raise your voices and protest against this sin.

Editors of Newspapers, formers of public opinion, conductors of intelligence and thought; we entreat you to insert this appeal in your papers; and unite your voices against this outrage which disgraces our land, and holds it up to shame before the nations of the earth. We entreat you to move a wave of influence, which will widen, and spread through all the earth, and roll back and wash away this stain.

Christian mothers, by our plundered cradles and child bereft hearts, we appeal to you, and ask your protest.

Christian fathers, by all the sacred associations that cluster around the name, father, we appeal to you, to swell the tide of indignation, against our shameful wrongs.

We appeal to the church of Christ among all nations, kindreds, tongues, and people to protest against the inhumanity that has driven us from our homes and our kindred.

Members of all political parties, we ask your protest, in the name of a common humanity, against this cruel act of of despotism.

Christian Ministers, we appeal to you, in the name of Him, who came "to preach good tidings to the meek, to bind up the broken hearted; to proclaim liberty to the captive; and the opening of the prison, to them that are bound," to lay before your congregations, the injustice done us; and the wickedness of a system that tramples on the feeble, and crushes out the rights of the helpless.

And we APPEAL to the God of the fatherless, and the Judge of the widow, that He will remember His word, "Inasmuch as ye have done it to one of the least of these—ye have done it unto me;" that He will move the hearts of His children every where to unite their testimony against this unequalled iniquity that writes "property" on man; that chattelizes the immortal mind; and makes merchandise of the deathless soul. We APPEAL to Him who does not permit a sparrow to fall to the ground unnoticed, to plead the cause of the poor and needy and set him at rest from him that puffeth at him.

ELIZA ANN WEST, Redfork, Desha Co., Arkansas.
ANN ELIZA WEST, " " "
ELIZABETH TAYLOR WEST, " " "
AGNES WEST, " " "
LANDY WAGGONER, " " "
RACHEL LOVE, Napoleon, Arkansas.
WM. H. NEWCOMB, " " "
HENRY McGRATH, " " "
POLLY TAYLOR, Little Rock, Arkansas.
CAROLINE PARKER, " " "
JANE THOMSON, " " "
NELLY GRINTON, " " "

Another Expulsion from Kentucky.

More Anti-slavery men banished—Mob law enforced—The Proceedings—Arrival of some of the exiles in this city.

From the Cincinnati Daily Enquirer, Jan. 31.

Some of the persons lately expelled from Berea, Madison County, Kentucky, having manifested an intention of taking up their abodes in Bracken and Lewis Counties, strong manifestations of displeasure, have been exhibited by a portion of the inhabitants of those localities. The excitement has been growing more intense for a week or two past, and at last found its vent in meetings, the proceedings of which we annex:

On Saturday, the 21st, a public meeting was held at Orangeburg, Mason County, where the following resolutions were passed:

Whereas, Our fellow-citizens of the County of Madison have recently expelled therefrom, the Rev. John G. Fee—a radical Abolitionist and zealous agent and emissary of the Anti-Slavery Societies of the North—and many confederates in the dissemination of his principles, and the accomplishment, of the illegal and dangerous purposes of his mission; be it, therefore.

1. Resolved, That we approve of the action of these citizens of Madison County, rendered, as we believe, necessary and justifiable by a proper regard for the protection of their property, and the safety and security of their families.

2. That no Abolitionist has a right to establish himself in the slaveholding community, and disseminate opinions and principles destructive of its tranquility and safety.

3. That forbearance ought nor will not by us be extended to those persons who come hither with intent to, and who do actually interfere with our rights of property or domestic institutions. Our own peace, and the good of the slaves, alike demand their expulsion.

4. That Kentucky has never assailed, openly or covertly, the rights or institutions of the North, nor will she suffer, silently or unrepelled, any aggression upon these guaranteed to her, either by her own or that of the Constitution of the United States.

5. That we desire and demand to be "let alone," leaving our officious and philanthropic friends at the North and elsewhere to work out their personal and social "salvation with fear and trembling."

6. That the Rev. James S. Davis (a co-worker with the Rev. John G. Fee, and one of those expelled from Madison) is as we understand, now resident on Cabin Creek, in Lewis County, Ky., and has, as we are informed, recently received for circulation a large number of "Helper's Compendium of the Impending Crisis of the South," a book, in the estimation of this meeting, dangerous in its spirit and tendencies. Be it therefore further

resolved, That his presence and residence among us are highly objectionable, and that he be and is hereby advised and requested to remove from Kentucky, and that Charles Dimmitt, John R. Bean, James Francis, Samuel Hord, James Hise, Garrett Bralley, and Leonard Bean are hereby appointed a Committee to inform Mr. Davis of the purpose and object of this meeting, and that he comply with said request within seven days next after the same is made him, or suffer the consequences of non-compliance therewith. Duty, safety, and the interest of the community compelling us, in the event of non-compliance, to resort to means alike painful to us and hazardous to him.

7. In case Mr. Davis does not leave, that the Committee hereinbefore appointed call another public meeting to consider and determined what action shall be had in the premises.

8. That these proceedings be signed by the President and Secretary and published in the Maysville papers.

MEETING IN BRACKEN COUNTY.

On Monday the 23d inst., a meeting was held at Brooksville, Bracken County, the proceedings of which we give below:

A meeting of the citizens of Bracken and Mason Counties, Kentucky, called for the purpose of considering the propriety of allowing John G. Fee & Co., and others of like character to settle among us, was held at Brooksville, Bracken County, Ky., January 23d, 1860.

On motion of John H. Boude, Col. W. Orr was elected President, and Gen. Samuel Worthington and Rudolph Black Vice-Presidents. Arthur Fox, James W. Armstrong, and J. A. Kackley were appointed Secretaries.

On motion of Judge Jos. Doniphan, a committee of twelve was appointed to draft resolutions expressive of the sense of this meeting. The following persons were appointed as said committee: Dr. J. Taylor Bradford, Col. A. Bledsoe, W. P. Dely, Dr. John Coburn, Judge Joseph Doniphan, Isaac Reynolds, Henry Anderson, John E. French, A. J. Coburn, Robt. Coleman, R. P. Dimmitt, and Col. A. Soward.

The Committee, through their Chairman, Judge Jos. Doniphan, presented the following resolutions, which were unanimously adopted:

Whereas, John Gregg Fee and John G. Hanson, lately expelled from Madison County, Kentucky, are now in Bracken County, preparing to make it their home. And whereas, that both Fee and Hanson are enemies to the State, dangerous to the security of our lives and property, we, the citizens of Kentucky, deem it our duty to protect our lives and property from enemies at home as well abroad, do now solemnly declare the said John G. Fee and John G. Hanson must, by the 4th day of February next, leave this county and State.

1. That we earnestly entreat them to do so without delay but in the event of their failure to do so, by that time, they shall do so, even should it require physical force to accomplish the end.

2. That J. B. Mallet, a school teacher in District No 27, and Wyatt Robinson and — Holeman, must leave this county and State at the same time; and in the event of their failing or refusing, they shall be expelled by force; and that for the purpose of carrying out these resolves, a Committee of fifty of our citizens be appointed to notify the said Hanson, Fee, Mallet, Robinson, and Holeman of the action of this meeting, and said Committee, be also empowered to give notice to any other persons of like character to leave the State, and report the same to the meeting to be held in Germantown on the 6th day of February next.

3. That Dr. J. Taylor Bradford, Rudolph Black, W. H. Reynolds, Henderson Anderson, Jonathan Hedgecock, C. A. Soward, W. Orr, sr., John W. Terhune, Washington Ward, Jesse Holton, John Taylor, J. W. Armstrong, James Booth, W. Winter, Marcus Wale, E. W. Chinn, R. S. Thomas, John M. Walton, R. P. Dimmitt, Wm. Dougherty, J. A. Kackley, Tohn M. Pearl, Robt. Coleman, David Brooks, Thurman Pollock, Joseph Doniphan, A. D. Moore, Riley Rout, D. R. Cinville, J. H. Murry, sen., of Bracken, A. Killgore, Gen. Samuel Worthington, J. E. French, Benj Kirk, Chas Gordan, Isaac Reynolds, Col. A. Bledsoe, James Y. Reynolds, Evan Lloyd, Dr John A. Coburn, Jacob Slack, B. W. Woods, sr., Gen Samuel Foreman, A. J. Cobure, C. A. Lyon, Samuel Frazee, A. Fox, R. C. Lewis, John D. Lloyd, Thorton Norris, Thos. Worthington, J. W. Reynolds, J. G. Bacon, and A. Hargot, of Mason, shall compose that committee. That said committee, in the event of said Fee, Hanson, Mallet, Robinson, and Holeman, failing to remove, that then the committee report the result to a meeting to be held in Germantown, Ky., on the 6th day of February next.

4th. That we deprecate the use of a church, known as the Free Church, by Abolition preachers; and we now solemnly declare that we will resist, by all possible means, the occupying said church, by such incendiary persons.

5. That the Secretaries be requested to prepare copies of the proceedings of this meeting, and furnished, one each, to *The Mountain Democrat*, *The Richmond Messenger*, *The Augusta Sentinel*, *The Maysville Eagle*, and *The Maysville Express*.

The meeting then adjourned. WM. ORR, President.
ARTHUR FOX, JAMES W. ARMSTRONG, J. A. KACKLEY, Secs.

CITIZENS NOTIFIED TO LEAVE.

In accordance with the resolutions adopted at the Bracken County meeting, a committee representing the organized mob, proceeded on Thursday, the 25th inst., to the work assigned them, and notified Fee, Hanson, Mallet, Holeman, Robinson, Grigson, and Griffin, that they must be without the State, on or by the 4th of February next.

They assumed an astonishing amount of pomposity. Such was the power assumed by them, that they passed through the toll-gate, and informed the keeper that "this company paid no toll."

They first met in Germantown, and proceeded in a body to the residence of Mr. John Humlong, and called for J. B. Mallet.

He came out within a few steps of the company, when the chairman, Dr. Bradford, called out in a stern voice, as follows: "Walk this way, Mr. Mallet; don't have any fears, we don't intend to hurt you." Mr. Mallet replied, "No, he expected not; he was in the company of gentlemen, he supposed." Dr. Bradford read the resolutions, and asked, "Do you intend to leave?" Mr. Mallet replied that he had said he intended to do so.

Mr. Mallet asked the privilege of making a few remarks but was told that the mob had no time to listen. Mr. Humlong asked, and was also denied this privilege. However, he made the inquiry, what was this for? They replied, for teaching incendiary and insurrectional sentiments. Mr. H. said he would say, to the contrary, the teaching had always been that of peace.

They then proceeded to J. G. Hanson's, and in the same pompous manner notified his son to leave.

Mr. J. G. Hanson endeavored to get a hearing, but to no purpose. In this mob were some of his relations.

They next called at Mr. Vincent Hamilton's, father-in-law of J. G. Fee. Mr. Fee told them he had intended to leave, yet in their notice he recognized no right to require him to leave. He asked the mob to pause a moment, but the chairman ordered them to proceed. He was previously told that he was smart enough to keep out of the hands of the law, and this was the only course to get him out. As one of the mob passed, Mr. Fee extended his hand, and said:

"Do you approve of this action?"

"Yes, I do," was the reply.

"Well," said Mr. Fee, "we took vows together in the same church. I expected different things of you."

In that mob were schoolmates, parents of schoolmates, and life long acquaintances.

From this, they proceeded to the residence of John D. Gregg, where Mr. Holeman was stopping, in feeble health, and notified him, without a show of authority, from any previous meeting, ordering him, peremptorily to be without the State, by the 4th of February next.

CHARACTER OF THE EXPELLED.

J. G. Fee is a minister, and well known as being an earnest man, and esteemed by all who love and admire an honest man. J. G. Hanson is a citizen of Berea, from whence he had been driven, and was visiting at his fathers'. He had never been charged of a crime, unless it was his honesty! C. E. Griffin is also a Berean, and is noted for his quiet peaceable character. Mr. Griffin is a quiet, unpretending laborer, and has always been noted for his amiable disposition. He is a poor man, and this blow is felt severely by him and his family. He is driven from the land of his nativity, the scenes of his childhood, and all his friends.

G. R. Holeman has formerly been employed as a school-teacher, but has not been engaged in teaching this Winter, on account of poor health. He is a native of Ohio. J. B. Mallet, has taught Locust Academy school for nearly three years. The school has the reputation of being one of the best in the country.

Notwithstanding the school closed most abruptly, he received a certificate of respect, signed by the patrons of the institution.

An enraged mob could not accuse, or sustain the accusation, that he was even aggressive in his teachings upon the

subject of Slavery, for six months, the school. social circle, New York & CHARACTER

The people among prominent Kentucky w

The exiles, teen, includ of the expell last night.

home, as to that they c was not deen draw quietl

At Felicit sent at a lar

The name lows; C. E. Hanson; G.

Loss of

The follow by Mr. G. H.

SAN FRAN

To W. H. D

The Nort

of January

officers, sec

sengers we

The Nort

Oregon line

San Juan.

Charleston.

MORE EX

GUANO.—T

ers are aw

lower part

one of the

the peacefu

men, Mr. J

weeks ago,

ring along,

a portion o

was seen by

its dark col

the design

insurrection

offered his

Committee,

guano; it s

in short, it

any insurr

spread, and

Dorsheimer

the State in

Mechanics

mitted to re

The invit

latures and

visit this S

graph; but

left for Cin

and was rec

not, howev

tucky and

such as to

ever, was c

per respons

tion added

marked the

subject of Slavery. Scholars who had attended the school six months, say they never heard the subject mentioned in the school. Yet he has ever acknowledged himself in the social circle, to be an anti-slavery man. He is a native of New York State.

CHARACTER OF THE NEIGHBORHOOD KNOWN AS THE "ABOLITION DISTRICT."

The people have for years sustained the reputation of being among the most honest and reliable men in the State. A prominent citizen and slaveholder said, "Would to God all Kentucky was like that neighborhood."

DEPARTURE OF THE EXILES.

The exiles left Germantown on Saturday morning. Eighteen, including women and children, made up the company of the expelled and some of these persons arrived in this city last night. Legal advice was taken, prior to their leaving home, as to the best course to be pursued. It was found that they could only remain by resisting the mob, and this was not deemed advisable. It was therefore decided to withdraw quietly.

At Felicity, on Saturday night, a part of the exiles were present at a large meeting held in the M. E. Church.

The names of those who arrived here last night are as follows: C. E. Griffin and lady; the Rev. John G. Fee, J. G. Hanson; G. R. Holman; J. B. Mallett, and Oliver Griggson.

Loss of the Steamship Northern and thirty-six lives.

The following dispatch was received yesterday afternoon by Mr. G. H. Davidge:

SAN FRANCISCO, Jan. 14, 1860—via Malloy Station; }
Received Feb. 4, 1860. }

To W. H. DAVIDGE, President Pacific Mail Steamship Co.;
The Northern was totally lost off Mendocino on the 6th of January. Capt. Dall was saved. The first and third officers, second engineer, pilots, 14 of the crew, and 18 passengers were lost. The mails only were saved.

FORBES & BABCOCK, Agents.

The Northern was employed in the San Francisco and Oregon line, and it was upon her that Gen. Scott came from San Juan. Formerly she ran between New-York and Charleston.

MORE EXPULSIONS FROM THE SOUTH—THE EFFECT OF GUANO.—*The Carlisle (Pa.) Herald* says: Many of our readers are aware that several families, formerly living in the lower part of the County, have recently purchased land in one of the counties of Virginia, where they have settled in the peaceful prosecution of their business. One of these men, Mr. Jacob Dorsheimer, from Mechanicsburg, a few weeks ago, was hauling home a load of guano; while driving along, one of the barrels was stove in the wagon, and a portion of the guano was strewn along the road. This was seen by some pudding head, who wisely imagined, from its dark color, that it was powder, and immediately gave the alarm that Dorsheimer was hauling home powder, with the design of furnishing the slaves with ammunition for an insurrection. A Committee waited on Mr. Dorsheimer, who offered his explanations, and showed them the guano. The Committee, after examination, reported that it looked like guano; it smelt like guano; it tasted like guano; and that, in short, it was guano, and exculpated Mr. Dorsheimer from any insurrectionary design. Notwithstanding, the report spread, and finally a meeting was held, and notice given to Dorsheimer, and all the Cumberland County men to leave the State in twelve days. Mr. D. has already returned to Mechanicsburg. Whether or not the others will be permitted to remain, is uncertain.

The invitation tendered by our Legislature to the Legislatures and Executives of Tennessee, Kentucky, and Ohio to visit this State was sent to Columbus on Friday by telegraph; but before it reached there, the guests of Ohio had left for Cincinnati. It was, however, instantly forwarded, and was received with every mark of enthusiasm. It could not, however, be accepted, the arrangements of the Kentucky and Tennessee members for their return home being such as to render it impracticable. The invitation, however, was cordially acknowledged by telegraph, and a proper response drawn up to be forwarded by mail. Its reception added greatly to the hilarity and good feeling which marked the Cincinnati festival.

The Lynchburg Virginian has an exceedingly clear sense of the dangers that girt a Border Slave State. Speaking of the missions from South Carolina and Mississippi, to Virginia, to arrange for a Southern Confederacy, it says;

"The States, South Carolina and Mississippi, in which, a sentiment unfriendly to the existing Federal Union, has long prevailed; have, no doubt, been encouraged by the just indignation which has been excited among the people, in consequence of the Brown raid, and the temper evinced by our Legislature—to obtrude their peculiar views upon us, and are seeking to band us in their cause. We have greatly mistaken the predominant sentiment in Virginia, if their action, or that of our own Legislature, so far as it may lend any sanction to their peculiar views, can receive the indorsement of our people. As a border State, with a large portion of our Territory adjacent to the two most powerful Free States in the Confederacy, it would be difficult to convince them that they have not, a much larger stake in the Union than those so far removed from the border. Virginia will not, for any trivial cause, or in obedience to a mere sentiment, put so much in jeopardy, by rashly seceding from the sisterhood of States."

THE FREE WILL BAPTIST Triennial Conference at Lowell, acting in behalf of the entire denomination throughout the land, adopted the following resolutions:

1. That we reaffirm the former action of the General Conference, on the subject of slavery.
2. That we disapprove of the action of the New York Tract Society, &c.
3. That we approve the Boston Tract Society, &c.
4. That we cordially approve of the Church Anti-slavery Society, and recommend our Churches to co-operate with it.
5. That we condemn the re-opening of the slave trade, &c.
6. That our government merits the rebuke of philanthropists, for its remissness in bringing to justice, those who violate the laws against the slave trade.

This is greatly in advance of most of the other leading denominations of the country.

Whipping a Preacher.

The Christian Luminary, Cin., publishes an account in three columns, of the whipping of elder Solomon McKinney. Mr. McKinney, says the Luminary, left Bloomfield, Davis Co., Iowa, last April, for the purpose of locating in Texas. His object was a milder climate. He is about sixty years old, and has been a preacher in the reformation for thirty years. He is by birth a Kentuckian, in politics a Democrat, and understands slavery to be authorized by the Bible. While living in Texas, he boarded with Thomas Smith, a slaveholder, of Dallas county, Texas, who was a member of the church. Having been requested by brother T. Smith to preach a sermon on the relative duties of master and slave, brother McKinney did so, and in doing so, reflected severely on the inhuman treatment servants sometimes receive at the hands of their masters. This resulted in the calling of a meeting, which after having determined to 'mobilize' all preachers of Mr. McKinney's type, appointed a committee to whip Mr. McKinney, and a companion of his, both having previously been lodged in jail. We quote the Luminary's account of the finale of the matter: "Mrs. McKinney wanted to enter the jail with her husband, but was forced back by the mob, and compelled to await the result outside of the town. After dark, seven men came and opened the jail, and took the prisoners out, then after divesting them of all their clothing except shirt and pantaloons, they bound their wrists firmly with cords, and one held the cords while a second took a cowhide and administered ten lashes, then another and another, till they had administered seventy lashes. Bro. Wm. Blount was then taken into hand, and served in the same way, only in his case the dose was doubled. He received one hundred and forty lashes. The shirts of both were cut into ribbons by the cow-hide. They were then unbound and left to seek their company. Bruised, mangled and bleeding, these wretched men staggered to the company where Mrs. McKinney was waiting for them. Their backs were one mass of clotted blood and gore, and bruised and mangled flesh.—*W. C. Advocate.*"

Nelson on Infidelity.

If I am ordered to live peaceably with all men, hoping at last to reach the land of peace, it would not hurt me if I tried to obey.

I need not blame the Bible if it prohibits all gluttony, sensuality, and improper indulgence of appetite; for greater energies of body and of soul are secured to those who listen and comply.

I am not injured when I am told to compassionate the suffering, because those who strive to relieve the afflicted are always made more happy.

I need not grow angry at the page of inspiration, if all

profanity is forbidden there; for those who violate that precept, only have their dignity lessened in the eye of others, while they reap no profit and receive no gain.

If I am told that life is brief, and its termination hastening; that pleasures around us here are very transitory, and that afflictions will meet us, I need not complain, for it is certainly true. These admonitions do not delude me.

There is no unkindness in the call, if I am invited to think of a habitation very bright, exceedingly beautiful, where death can never enter, and where the tear-drop was never seen. If I am told to lift my eyes toward a world where want was never known: where the song is always singing; and where the lovely, the splendid company may increase, but never will diminish, I am not unwise, if I ask, "how am I to get there?"

If I am told that those who desire this prize are directed to express their wishes for it, to One who can hear the lowest whisper, I cannot say there is any great difficulty in such an undertaking.

If I am told that this hearer of requests once became MAN, and that all my ill deserts (I have done wrong so often that I do not know how much of his frown I do merit) he bore in his own body on the tree, that I may escape suffering,—I can never say the offer is not a kind one. If all are invited to apply, I am included in the number.

I may conclude that I am sincere in my requests if I am willing to begin a battle now with sin.

Family Miscellany.

From the *Lawrence Republican*.

THE MAN HUNT.

[One *Darby*, of Missouri, offers five hundred dollars for the return—dead or alive—of an escaped chattel; the "boy" having been tracked to the Kansas side of the river, in whose timber the notes of the solemn owl alone respond to the deep curses of the hunters of men.]

"To the hunt! to the hunt! ho! slavery's brigade!"

There's a voice o'er the water, calling for aid.

"Tracks found on the 'free shore': look out for the chase!"

There's game in the timber! Ho! there, for a race!"

"Ter-hoot! ter hoo!" who'll follow the game?"

"Ter hoot! ter hoo!" who'll rivet the chain?"

—the shame!

God's image breaks cover—who'll forth to the chase!

With rifle and ball—who's a heart for the race?

Who'll, "dead or alive," send Missouri her game?"

Who murder for *Darby*, the hundreds to gain?"

"Ter hoot! ter hoo!" who'll win the gold?"

"Ter hoot! ter hoo!" who'll lose his soul?"

—his soul!

To the hunt! to the hunt! Take bloodhound and gun;

The quarry is noble—a chattel has run.

Oh, hush! "mad Missouri!" your ravings be still—

There's hope on your bosom, and chains on your will.

"Ter hoot! ter hoo!" who'll follow the game?"

"Ter hoot! ter hoo!" who'll rivet the chain?"

—the shame!

C. I. H. N.

The Falls of Niagara Surpassed in India.

Did any of our readers ever hear of the Gairsoppa Falls, near Honore? If not, they will probably read with some pleasure a description which has just appeared in the *Calcutta papers*. It is curious that a fall six times the depth of Niagara should remain almost unknown. From the village Gairsoppa, reached by a river of the same name, the writer was carried for twelve miles up the Malimunee Pass, and reached the Falls Bungalow, about three hours and a half after leaving the top of the Pass. An amphitheater of woods, and a river about five hundred yards wide, rushing and boiling to a certain point, where it is lost in a perpetual mist, and in an unceasing deafening roar, must first be imagined. Leaving the Bungalow on the Madras side of the river, and descending to a position below the river level, you work your way up carefully and tediously over slippery rocks until you reach a point where a rock about twice the size of a man's body juts out over a precipice. Resting flat upon the rock, and looking over it, you see directly before you two out of the four principal falls; these two are called the "Great Fall" and the "Rocket." The one contains a large body of water, the main body of the river, perhaps fifty yards across, which falls massively and apparently sluggishly into the chasm below, and the other contains a smaller body of water, which shoots out in successive sprays over successive points of rocks, till it falls into the same chasm. This chasm is at least nine hundred feet in depth—six times the depth of Niagara.

Falls which are about one hundred and fifty feet, and perhaps a quarter to half a mile in width. These are the first two falls to be visited. Then move a little below your first position, and you will observe first a turgid boiling body of water of greater volume than the Rocket Fall, rushing and steaming down into the same chasm; this is the third fall, the "Roarer." Then, carrying your eye a little further down, you will observe another fall, the loveliest, softest, and most graceful of all, being a broad expanse of shallow water falling like transparent silver lace over a smooth surface of polished rock into the same chasm; this is "La Dame Blanche," and the White Lady of Avenel could not have been more graceful and ethereal. But do not confine yourself to any one place in order to view these falls: scramble everywhere you can, and get as many views as you can of them, and you will be unable to decide upon which is the most beautiful. And do you want to have a faint idea of the depth of the chasm into which these glorious waters fall? Take out your watch and drop as large a piece of rock as you can hold, from your viewing place; it will be several seconds before you even lose sight of the piece of rock, and then even it will not have reached the water at the foot of the chasm—it will only have been lost to human sight; or watch the blue pigeons, wheeling and circling in and out of the Great Fall within the chasm, and looking like sparrows in the size in depths beneath you. But you have yet only seen one, and that not perhaps the loveliest, and at least not the most comprehensive view of the falls. You must proceed two miles up the river above the falls, and cross over at a ferry, where the waters are still and smooth as glass and sluggish as a Hollander, and proceed to the Mysore side of the falls, walking first to a point where you will see them all at a glance, and then descending as near as you can to the foot of these, to be drenched by the spray, deafened by the noise, and awe struck by the grandeur of the scene, and by the presence of the Creator of it, in the perpetual rainbow of many and brilliant hues which spans the foot of the chasm.

YOUNG LADIES, READ!

What a number of idle, useless young women—they call themselves young ladies—parade our streets! "They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of them." Do they ever look forward to the time when the real cares and responsibilities of life will cluster around them? Have they made, or are they making any preparation for the onerous duties which will assuredly fall to their lot—duties to society, the world and God? They lounge or sleep away the time in morning. They never take hold of the drudgery, the repulsive toil, which each son and daughter of Adam should perform in this world. They know nothing of domestic duties. They have no habits of industry, no taste for the useful, no skill in any really useful art. They are in the streets, not in the performance of their duty, or for the acquisition of health, but to see and be seen. They expect thus to pick up a husband who will promise to be as indulgent as their parents have been, and support them in idleness. They who sow the wind, in this way, are sure to reap the whirlwind. No life can be exempt from cares. How mistaken an education do these girls receive who are allowed to imagine that life is to be a garden of roses! Labor is the great law of our being. How worthless will she prove, who is unable to perform it!

It has been observed that "by far the greatest amount of happiness in civilized life is found in the domestic relations, and most of these depend on the home habits of the wife and mother." What a mistake is then made by our young girls and their parents when domestic education is unattended to! Our daughters should be taught *practically*, to bake, to cook, to arrange the table, to wash and iron, to sweep, and to do everything that pertains to the order and comfort of the household. Domesticity may be necessary but they are always a necessary evil, and the best help a woman can have is *herself*. If her husband is ever so rich, the time may come when skill in domestic employments will secure to her a comfort which no domestic can procure. Even if she is never called to labor for herself, she should, at least, know how things ought to be done, so that she cannot be cheated by servants.

Domestic education cannot be acquired in the streets. It cannot be learned amidst the frivolities of modern society. A good, and worthy, and comfort bringing husband can rarely be picked up on the pavement.

"The nymph who walks the public streets,
And sets her cap for all she meets,
May catch the fool who turns to stare,
But men of sense avoid the snare."

The highest and best interests of society in the future demand a better, a more useful, a more domestic training of our young ladies.—*Hartford Courant*.

A GOOD SECURITY.

After repeated attempts to find the opening to a truant's heart, I took him to school, and told the boys in the room that I should be compelled to take this little fellow to the House of Refuge unless some one in the room would become his security, as his parents and the boy's promises had thus failed to change him from a truant to a regular attendant at school. No one moved. I then requested him to shake hands with the little boys as they passed around him previous to his leaving them, perhaps for ever, to be the inmate of the Refuge. Many wept while they shook his hand. I took him by the hand and moved on, then turning round, asked aloud once more, if there was not *one* boy that would be kind enough to become his surety, and explained the nature of such requirement, when up came a boy, nine years old, with tears trickling down his noble features. His heart was too full to speak, but he gave me his little hand and put the other in the hand of the culprit; said he had *nothing*, but he would *watch* him and *go home* with him, *come* with him and *play* with him—*may*, I might take *him* instead of the other, if he was not a better boy after a while, "but don't take him to jail." I accepted that security; shook hands upon it. I see every few days their hearts are blended together; the little fellow comes regular to school; is often affected to tears when I talk with him. He is a saved trophy of the Juvenile Law.—*Report of Roch. Ref. Soc., 1853.*

The following from the *N. Y. Times* conveys a severe, but merited and needed rebuke of the mis-management by which so many precious lives are continuously sacrificed upon the altar of Mammon. We make no apology for introducing it into our family *Miscellany*, for every family circle has a deep interest—many of them a melancholly one—in the cause of those terrible disasters, which are becoming so fearfully prevalent. A public sentiment, and if need be, in the form of legislative action, should interpose a barrier to these disasters.

The *Times*, by the bye, is mistaken, if it supposes that a proper attention to the claims of humanity in one direction, would be retarded by a proper attention to the claims of humanity in another direction. If our negro-hating government were more "absorbed" in discharging its duties to colored men, it would not be less attentive to its duties to white men.

Counting-Room Engineering.

The "Almighty Dollar" has turned engineer, ignoring physical laws, professional formulæ and the practice of all time, and is astonishing the world with his brilliant achievements. Nor do they want the scenic complements of flames and crashes, blood and thunder. Here a railway train tears through the bottom of his bridge, and a score of people are crushed with flying timbers; there his thin walls and eccentric pillars hurl down a lofty mill like an avalanche, jamming men and women into jelly by the hundred, and tearing them limb from limb. Here he flings a locomotive into a standing train, bursting it into splinters and crushing its passengers into shapeless corpses; there he hurries a car over a precipice into the river. In the bottom of the sea are his monuments, careened and moss-grown, full of rotten splendor and dead men's bones; his dismasted hulks batten on every shore, and the bones of his victims are mingled with the soil of every land. But yesterday he roasted a house full of beings in his combustible cage, and hurled a factory full of men, scorched, peeled and bleeding, amid bricks and timbers, into the air, with his exploding boiler.

Who is this devastating monster, stalking fearlessly over land and sea, devouring men and houses at a mouthful, and scattering ruin and death in his track? Oh, it is only the "gentlemanly and accomplished manager," behind the ledger, who presumes to dictate the proportions of destruction for works and machinery, by depriving them of professional aid and engineering completeness. The ledger is the book of fate wherein are written the tortures of untold thousands

—the ledger is the volume of engineering precedents—the ledger tabulates the mystic columns of strength and form of materials and the laws of physical science.

And who are the valiant champions of public safety who go out to meet the roaring monster and drive him to his den? Oh, they are the polished insurance gentlemen, who saddle their friend's losses on the public, for a consideration, by insuring policies on his tottering and combustible murder-trap and the nigger-absorbed Government who, with grave and plausible show of "inspection," allows millions of human beings to pass their precarious lives over rotten and cheaply-attended boilers; and the driving Yankee, who risks all things if, peradventure, he can pile up the almighty dollars; and the sweet-tempered jurymen, who advertise the ambitious worshipper of lucre with a verdict which means "All right now, my boy—it won't happen again—go in and win." It is each man in the community, who swallows the "terrible catastrophe" of his morning paper as if it were so much cordial after dinner, to digest the heavier aliments of daily business.

Judging by general principles of intellectual philosophy, as well as by occasional chapters in the world's experience, we may conclude that the slaughter of about five thousand more people, provided the intervals in the acts of carnage are not above nine days' duration, will wake up the public to the necessity of making and executing laws to regulate engineering and architectural construction—to the necessity of consulting technical books of science instead of the ledger, for building formulæ.

When a commercial institution is established upon a fictitious capital, and conducted by known rogues, people generally do not, during their early portion of its career, invest their lives and fortunes in it without examination or indolence. On the contrary, it is daily expected to blow up, break down or tumble to pieces. So when boilers, bridges and mills are built for a percentage of the cost which all science proves to be alone sufficient, out of materials and with proportions which not only engineers, but intelligent observers, would pronounce unsafe, should we not look for the same results? "By no means," says the ledger—"cut down expenses—risk everything—make your pile and let the walls tumble on the successors." And yet there are some men who, at this premature date, believe in another remedy than prolonged slaughter. For their encouragement we mention one fact already well enough known to many—a fact as to which, as with all other established principles, apparent exceptions may sometimes arise, but which in the long run is more sure than all the laws of trade and commerce which rest in the mere faith of man in man, for it is founded in the ultimate pillars of creation—the laws of physical science. It is this: steam boilers, made of a fair quality of iron—shaped and stayed so as to retain their form under the pressure which authenticated precedents allowed their various sizes—constructed so that a failure of one part will not cause a general explosion—with space enough to allow solid water at all parts, under heavy firing—provided with ample safety-valves, and reliable pumps—just such boilers as at least three-quarters of the boiler-makers known how to make and have made, when paid for it—attended by a man whose known faithfulness would insure him good wages in other pursuits—frequently cleaned and examined, and repaired whenever failures begin to exhibit themselves—such boilers *do not blow up*. It cannot be proved that such a boiler *ever did blow up*. It is safer than any bank in town. People talk about gas and mystery—there is no such thing. It is *always* carelessness or mal-construction that explodes boilers. The same rule holds in all other engineering construction.

There are recorded facts and precedents and means of verifying them, and hosts of men who know how to apply them. But all this costs something—perhaps twenty per cent, more than shams and traps. So our counting-room engineers look into the ledger again. Whose turn will come next? Who will give his body to the destroyer tomorrow?

WRITINGS OF WILLIAM GOODELL.

For sale at the office of the *Principia*:
DEMOCRACY OF CHRISTIANITY, 2 Vols., \$1 50
SLAVERY AND ANTI-SLAVERY (History of) 1 Vol., \$1 00
AMERICAN SLAVE CODE, 1 Vol., \$0 75
TERMS CASH.

D. D. NICHOLSON, PRINTER, 190 WILLIAM STREET, NEW YORK.